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DECEMBER 27, 1961

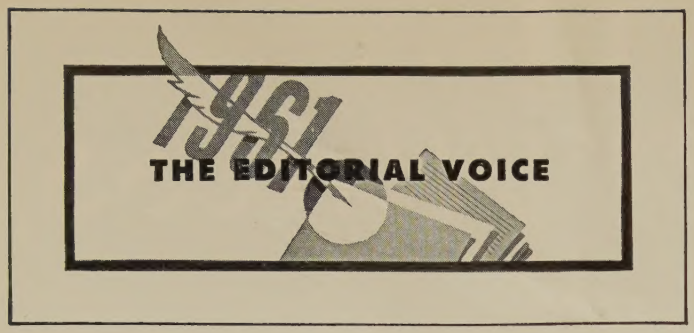
DEVANEY

"WINTER"

In this issue

A HEART PREPARED TO SEEK THE LORD . . . By Donald R. Shepson

ARE WE BUILDING TOO MUCH? . . . . . By Nancy N. Jansson



GOD TELLS THE MAN WHO CARES

The Bible was written in tears and to tears it will yield its best treasures. God has nothing to say to the frivolous man.

It was to Moses, a trembling man, that God spoke on the Mount, and that same man later saved the nation when he threw himself before God with the offer to have himself blotted out of God's book for Israel's sake. Daniel's long season of fasting and prayer brought Gabriel from heaven to tell him the secret of the centuries. When the beloved John wept much because no one could be found worthy to open the seven-sealed book, one of the elders comforted him with the joyous news that the Lion of the tribe of Judah had prevailed.

The psalmists often wrote in tears, the prophets can hardly conceal their heavyheartedness, and the apostle Paul in his otherwise joyous epistle to the Philippians broke into tears when he thought of the many who were enemies of the cross of Christ and whose end was destruction. Those Christian leaders who shook the world were one and all men of sorrows whose witness to mankind welled out of heavy hearts. There is no power in tears per se, but tears and power ever lie close together in the Church of the First-born.

It is not a reassuring thought that the writings of the grief-stricken prophets are often pored over by persons whose interests are curious merely and who never shed one tear for the woes of the world. They have a prying inquisitiveness about the schedule of future events, forgetting apparently that the whole purpose of Bible prophecy is to prepare us morally and spiritually for the time to come.

The doctrine of Christ's return has fallen into neglect, on the North American continent at least, and as far as I can detect, today exercises no power whatever over the rank and file of Bible-believing Christians. For this there may be a number of contributing factors, but the chief one is, I believe, the misfortune suffered by prophetic truth between the two world wars when men without tears undertook to instruct us in the writings of the tear-stained prophets. Big crowds and big offerings resulted until events proved the teachers wrong on too many points; then the reaction set in and prophecy lost favor with the masses. This was a neat trick of the devil and it worked too well. We should and must learn that we cannot handle holy things carelessly without suffering serious consequences.

Another field where tearless men have done us untold harm is in prayer for the sick. There have always been reverent, serious men who felt it their sacred duty to pray for the sick that they might be healed in the will of God. It was said of Spurgeon that his prayers raised up more sick persons than the ministrations of any doctor in London. When tearless promoters took up the doctrine it was turned into a lucrative racket. Smooth, persuasive men used superior salesmanship methods to make impressive fortunes out of their campaigns. Their big ranches and heavy financial investments prove how successful they have been in separating the sick and suffering from their money. And this in the name of the Man of Sorrows who had not where to lay His head!

Whatever is done without heart is done in the dark no matter how scriptural it may appear to be. By the law of just compensation the heart of the religious trifler will be destroyed by the exceeding brightness of the truth he touches. Tearless eyes are finally blinded by the light at which they gaze.

We of the nonliturgical churches tend to look with some disdain upon those churches that follow a carefully prescribed form of service, and certainly there must be a good deal in such services that has little or no meaning for the average participant—this not because it is carefully prescribed but because the average participant is what he is. But I have observed that our familiar impromptu service, planned by the leader twenty minutes before, often tends to follow a ragged and tired order almost as standardized as the Mass. The liturgical service is at least beautiful; ours is often ugly. Theirs has been carefully worked out through the centuries to capture as much of beauty as possible and to preserve a spirit of reverence among the worshipers. Ours is often an off-the-cuff makeshift with nothing to recommend it. Its so-called liberty is often not liberty at all but sheer slovenliness.

The theory is that if the meeting is unplanned the Holy Spirit will work freely, and that would be true if all the worshipers were reverent and Spirit-filled; but mostly there is neither order nor Spirit, just a routine prayer that is, except for minor variations, the same week after week, and a few songs that were never much to start with and have long ago lost all significance by meaningless repetition.

In the majority of our meetings there is scarcely a trace of reverent thought, no recognition of the unity of the body, little sense of the divine Presence, no moment of stillness, no solemnity, no wonder, no holy fear. But always there is a dull or a breezy song leader full of awkward jokes, as well as a chairman announcing each "number" with the old radio continuity patter in an effort to make everything hang together.

The whole Christian family stands desperately in need of a restoration of penitence, humility and tears. May God send them soon.

A Heart Prepared to Seek the Lord

By REV. DONALD R. SHEPSON

GOD never scatters His special blessings to the winds; rather, He bestows them upon the seeking heart. Unlike the sun or rain, which shines or falls upon the just and unjust without discrimination, His special favor is reserved for the prepared heart alone.

Ezra, the scribe in Israel at the time of the captivity, was a man in line for God's favor. The book which bears his name reveals the secret: "For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (7:10). Ezra's greatness can be attributed not to his abilities but to his attitudes, not to his talents but to the fact that he was teachable. It is not how much a man achieves which commends him to his God, but what he has within his heart; not what he *does* but what he *is*.

Actually, the preparation of heart *to seek the Lord* is as essential to the receiving of spiritual blessing as is confession of sin for forgiveness. As the bride prepares for her wedding day or an athlete trains for his day of competition, or as the farmer prepares the soil and carefully cultivates the land so that his crops might bring forth to fill his barns with plenty, so the man who would find his way into that inner circle of God's fellowship must first make the necessary preparation within his heart and life.

Ezra knew this and acted on his knowledge. Although it is said that "he was a ready scribe in the law of Moses," his first concern was his pursuit of God. The Scriptures are indeed full of like exhortations. "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you" (Hos. 10:12). "And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13). "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). Ezra was no stranger to the truths expressed in these passages, and he was obedient to them. Small wonder God selected him for larger fields of ministry.

One of the tragedies of our day is that Christians are content to be fully orthodox in their beliefs yet cold and indifferent in their heart relationship to God. It is not surprising that so few unbelievers are drawn to the true altars of God when the fires of our devotion and love to Him have grown so cold and uninviting. For lost folk are not attracted to doctrine as such; they are drawn to the truth by the Holy Spirit's use of men whose hearts burn with a holy love for God and the resultant concern for the souls of others.

But Ezra also prepared his heart *to practice the will of God* when he had found it. Not only did he diligently apply himself to seeking after God but he submissively bent to a will which, though not his own, became his own as he yielded to it. His devotion to his God meant full surrender to the will of his God. And all of this began within his heart.

It should be remembered that devotion to God is never an intellectual attainment; it is a heart relationship and attitude. You do not worship God simply with your intellect, with your mind, but you worship with your heart. The earnest desire of the psalmist was the longing of his entire being: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God" (Psa. 42:1, 2). That was the expression of his heart, not primarily of his intellect. His intellect would have said, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" But his heart sought for God nonetheless. His intellect said in effect, "God is too big for me, and I am too small for God," but his heart said, "I'll seek for God anyway." And in refusing to be denied he found a blueprint for his life vastly greater than his own plans.

That so many people fear to yield themselves to the will of God is difficult to understand. It is as though they somehow distrust Him, as though they may one day find themselves the victims of unreasonable demands issued from the courts of heaven. The opposite is true; the best in life you ever will find is included in the plan which God designed especially for you. It is there your ceaseless, restless wanderings are directed to a specific goal. It is there the turmoil of countless uncertainties is changed into a clearly defined reality. It is there the storm-tossed, tempest-driven self-life finds refuge in the sheltered harbor of His life! That's the will of God! Ezra saw this truth and hastened to obey. To have known God's will and yet not to follow would have brought frustration; in yielding to it his heart found peace.

In Fénelon's book, *Christian Perfection*, he suggests, "What God asks of us is a will which is no longer

Mr. Shepson is pastor of the Grand Avenue Alliance Church in Oakland, Calif.

divided between Him and any creature. It is a will pliant in His hands, which neither seeks nor rejects anything, which wants without reserve whatever He wants, and which never wants under any pretext, anything which He does not want." When Ezra led the expedition to Jerusalem it may have seemed on the surface a foolish venture, but the issue of his will was settled long before he started on the journey. Any subsequent events or problems would now become the responsibility of the One whose will he had accepted. Even the success or failure of his mission was not of chief importance; it was his but to obey.

The third step came to Ezra in logical sequence when this man who had prepared his own heart to seek the Lord and had submitted to God's will when he had found it now gave himself *to teach God's precepts to others.*

If it be true that example is the best teacher, then Ezra surely qualifies, for first he himself set the pace for Israel. He sought God initially for his own life and then with real concern reached out to help others. He is still remembered by Jewish people everywhere and by all of Christendom for the great service he rendered to a needy people in a crucial hour. But even here the springboard of his service came from deep within his heart.

The most eloquent sermon ever preached by Ezra, and the one with the most fruitful results, was not by rhetoric from the rostrum but by humility from his heart. He relates in verses 5 and 6 of chapter 9, "I fell upon my knees, and spread out my hands unto the Lord my God, and said, O my God, I am ashamed and blush to lift up my face to thee, my God." And the first verse of chapter 10 affirms, "Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore." When Ezra then urged upon them the strictest kind of heart-searching and separation, verse 12 declares, "Then all the congregation answered and said with a loud voice, As thou hast said, so must we do." Could any present-day preacher of the gospel ever ask for more?

It all began when Ezra prepared his heart *to seek the things of God, to practice the will of God* and *to teach God's precepts to others.* His was a *prepared heart.* Long ago this man found therein the secret of deliverance from self and mediocrity. Success was a foregone conclusion. We would do well to follow in his train. ◆ ◆ ◆

Vancouver Leads Campaign

For the first time in several years a church has secured a thousand subscriptions to THE ALLIANCE WITNESS during the annual Campaign.

This year's honors go to The Alliance Tabernacle, Vancouver, British Columbia, where Rev. W. H. Brooks is pastor. Their total is 1,025 subscriptions. Our heartiest congratulations! Five years ago, when the Alliance Church of Chicago led the Campaign with 1,005 subscriptions, Vancouver had only 174!

The churches leading the Campaign this year are:

Vancouver, Canada, Rev. W. H. Brooks	1,025
Toledo, Ohio, Rev. W. F. Bryan	918
Louisville, Ky., Rev. C. A. Epperson	686
Pittsburgh, Pa., Dr. K. C. Fraser	613
New York, N. Y., Rev. P. W. Reidhead	595
Chicago, Ill., Rev. E. H. Murdoch	564
Toronto, Canada, Dr. A. W. Tozer	492
St. Paul Bible College, St. Paul, Minn.	445
Ottawa, Canada, Rev. Gordon Wishart	432

A full report will appear in later issues. We are receiving some interesting incidents of the success of the Campaign, and we expect to share some of them with our readers.

In the meantime, our most sincere thanks to all who worked and gave to increase the circulation of THE ALLIANCE WITNESS.

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Great God, We Sing That Mighty Hand

Great God, we sing that mighty hand
By which supported still we stand;
The opening year Thy mercy shows,
That mercy crowns it till it close.

By day, by night, at home, abroad,
Still are we guarded by our God,
By His incessant bounty fed,
By His unerring counsel led.

With grateful hearts the past we own;
The future, all to us unknown,
We to Thy guardian care commit,
And peaceful leave before Thy feet.

In scenes exalted or depressed,
Thou art our joy, and Thou our rest;
Thy goodness all our hopes shall raise,
Adored through all our changing days.

—PHILIP DODDRIDGE.

Last year $1,016,000,000 was spent in the United States for new church or religious buildings—thirty-six times the amount spent in 1935

Are We Building Too Much?

By NANCY N. JANSSON

A KIND of mania seems to have overtaken American Protestantism, and our evangelical groups have not escaped it. It is a mania for building—building new churches, more churches, bigger churches; elaborate structures, educational units, prefabricated models, colonial styles, modern incongruities—brick, stone, cement blocks, cedar shingles, redwood, white frame, steel mazes, modified this or that. Build, build! It's a sign of activity and growth!

Move out to the suburbs, provide ample parking, modernize, plan so many square feet per Sunday school pupil. Make sure of a kitchen, a nursery, a kindergarten and rooms for juniors. The teen-agers must be served; and don't, oh, don't, neglect the young married couples. Plan with vision and plan to replan soon. Everything must be adequate for our space-age Christians. Expand or perish!

Don't question costs. Everyone knows they'll be high. But we can borrow, of course. Sell bonds; buy planning services. They have worked wonders for other churches, haven't they? And we must expect to pay high. After all, it's the thing everyone's doing. You go in debt for your home or your car, don't you?

Now, appoint a committee. Let's get going. And, before you realize it, we'll have the satisfaction of belonging to a church that's really up to date.

Well, certainly we'll preach the gospel! Aren't we building something new and beautiful to attract unbelievers? Get them to come to church and they'll hear the truth. They won't come to an old church where things are crowded. It's the new, shining, adequate facilities that will inspire them. . . .

"And I, if I be lifted up from the earth, will draw all men unto me. This he [Jesus] said, signifying what death he should die" (JOHN 12:32, 33).

Besides, the more new churches, the more missionary givers. Had you thought of that? Well, of course we'll have to wait eight, ten or fifteen years while we're paying off the indebtedness, though we can keep on giving some. But just think how we can give to missions after that! And our numbers will have greatly increased.

. . . . . .

Ten years? Fifteen years? Shall the heathen wait while we make ourselves more comfortable here? Can Chilean seekers wait, crowded three times a Sunday into some small room? Will the Peruvian Indians wait? Or aren't they dying while we delay the message? Can the tribes of Viet Nam and Cambodia wait, or haven't they waited too long already? And how about the teeming cities of Asia? Will Communism wait for us to get around to our job there, and in Africa?

Of course not!

Time is running out, and the King's business requires haste. He would have the gospel preached in all the world for a witness. And our nation has had that witness and continues to have it—unless we are so busy planning and constructing, so engrossed in erecting ecclesiastical clubhouses, that we have forgotten to witness.

Home missions used to mean reaching the unreached, the foreign-born in our large cities, the Indians on the great reservations, the isolated, forgotten and underprivileged. But now it seems to include those who have had a thousand chances to hear the gospel. Now we delay our missionary giving while we pay for more and more home churches.

I believe there are still many unreached areas in our great country, and I think it quite proper to discover these places and to extend our work there to provide a sound and an adequate gospel witness for these who have been bypassed by Christian America. I also believe there are many fine opportunities for the mothering of new churches in areas where people have no evangelical witness whatever within a radius of twenty miles or more.

But I am opposed to a multiplicity of churches just for the sake of numerical increase, and I believe that we have lost our spiritual bearings when we advocate new building programs containing provisions for every new and modern facility while the heathen world goes down to hell without the fuller witness we could provide.

I am also concerned about the influence on our young people of the present kind of planning. How can we expect them to have the vision of a world dying without Christ if we put our thousands into increased building, more modernizing, the expanding of our efforts in this country at the expense of giving and going to the far places?

Are we victims of some nice-sounding propaganda, some well-planned, almost spiritual-sounding device?

I cast one Alliance vote right now in favor of modest and sound church economy for our home field and for a surge of generous and sacrificial giving, praying and going to peoples yet in the depths of darkness, waiting for someone to come. ◆ ◆ ◆

A Call to Prayer—January 3, 1962

By DR. NATHAN BAILEY

PRAYER was made without ceasing of the church unto God."

These words refer to a time of crisis in the Early Church. Persecutions and trials were increasing and Peter had been cast into prison again. Instinctively and immediately the believers resorted to prayer. Their situation became an immediate challenge to their faith. Here was a battle to be fought—a victory to be gained. Regrettably, our most earnest praying is most often done in the hour of great need, even though we are reminded that "men ought always to pray, and not to faint."

Today even the least concerned of men, in looking at the world situation, know that now is a time to pray. What were mere portents of the end of the age a decade ago are now stark realities. With increasing velocity man is rushing to ultimate destruction. Fear psychosis has so gripped the minds of men that principles we would have gladly died for a century ago are quickly sacrificed on the altar of expediency. Self-preservation is the dominating instinct. "I'd rather be Red than dead," men say, not realizing that to save one's life in this way is to lose it. Such is our world.

A far greater tragedy, however, is the concurrent dearth of spiritual life and power in the church. Because iniquity abounds, the love of many waxes cold. We have become so accustomed to a low spiritual state that we are no longer concerned for it nor appalled by it. There must be a spiritual revitalization in both the pulpit and the pew. The mouthing of mere platitudes or religious clichés is a soporific that damns the souls of men. We believe the gospel is relevant to every age and we need to enunciate clearly and dynamically this glorious message. There must also be a new appraisal of our personal holiness, or lack of it. God has not yet set aside His righteous standard, and His Word commands us to come out from the world, and to be holy for He is holy.

These are days of destiny for us. The Christian and Missionary Alliance has been commissioned by God and we cannot escape our responsibility, though we may fail to discharge it. No difficulty, no closed door, no political situation, no upward spiraling of costs, is sufficient excuse for failure. The more severe the conflict the sweeter will be the victory. We must recognize our warfare for what it is, against the powers of darkness and Satan himself.

The history of the Alliance is replete with instances of the power of prevailing prayer. Mission fields have been prayed open, plagues of disease stayed, visas long denied have been suddenly granted, financial needs have been supplied, and assassins who seemingly had their victims in their power were suddenly unable to strike. We prayed, and God changed the natural course of events to His praise.

What situations we face today! If ever a group of Christians should be on their faces before God, we should. Viet Nam is torn and harassed by Communist activities in one of the most fruitful periods of its missionary history. Consider Laos, where several thousand new believers are uprooted and homeless as they flee from Communists and suffer civil war. In Congo selfish and carnal men are contending for control of the church. Consider South America, where an unprecedented opportunity for evangelism is presented to us, but we find ourselves without qualified personnel or funds to take advantage of the situation. As we enter Brazil, our newest Macedonia, can we assure our staff that they have our prayer backing as they go forth? *[Please see note on page 15 concerning Rev. and Mrs. S. G. Barnes.]*

"Go ye into all the world, and preach the gospel" and "Pray ye therefore the Lord of the harvest, that he will send [thrust] forth labourers into his harvest" are still the orders of the day. We need both men and money. Our 75th anniversary goal is one hundred new missionary appointees and four and a

Pray . . . . . .

- *That in our Jubilee anniversary year there may come in every activity and to every person a renewed vision of Christ and the world that will result in a deeper compulsion to fulfill our responsibility in evangelizing and in the building of the Church of Christ.*
- *For a strong program of evangelism in our churches . . . a broader vision of the need and opportunity for extension . . . Spirit-filled missionary candidates, well trained and with qualities of leadership . . . the calling of young people in our churches for training in our colleges . . . divine guidance in planning for a Graduate School of Theology . . . an enlarged ministry through* THE ALLIANCE WITNESS *. . . funds for the maintenance of our missionary staff of 860—the largest in our history . . . funds for sending new missionaries and for publication work.*
- *That the great ingatherings of believers in our foreign work (especially in Guinea, Mali, Upper Volta, Gabon and New Guinea) will continue and that all believers will be kept from error and superficiality . . . that unusual wisdom and a spiritual anointing may be given to the leaders of the national churches . . . that missionary visas will be granted . . . that there will be freedom from restrictions which affect the work in some areas.*

half million dollars for advance. But neither of these Jubilee goals will be realized apart from prayer and sacrifice. Even our conservative budgets have not been met in full since 1956. True, our income has increased every year, yet costs have been such that even with increased income we have not been able to make the advances we should.

January 3, 1962, by request of General Council, has been designated a Day of Prayer in The Christian and Missionary Alliance around the world. Not every one who reads this will be able to join in these specially called services of prayer in our churches that day. We earnestly urge you all, however, to join us in this ministry of intercession.

All of our pastors have received a letter giving a number of important requests for prayer. These have to do with every department of our work, and are summarized in a general way on page 6. We trust that all will be presented to the Lord on January 3, and that these needs will be constantly held before Him in faith.

In His omnipotence God is able to bring to pass all things, but He has ordained that we make our needs known to Him. This we do in confidence that if we call He will answer, if we delight in Him we shall have the desires of our hearts, if we seek Him first all temporal needs and spiritual blessings will be given to us. ◆ ◆ ◆

Come to Calvary's Holy Mountain

Come to Calvary's holy mountain,
Sinners, ruined by the Fall;
Here a pure and healing fountain
Flows to you, to me, to all,
In a full, perpetual tide,
Opened when our Saviour died.

Come in sorrow and contrition,
Wounded, impotent, and blind;
Here the guilty, free remission,
Here the troubled peace may find;
Health this fountain will restore;
He that drinks shall thirst no more.

Come, ye dying, live forever;
'Tis a soul-renewing flood;
God is faithful; He will never
Break His covenant in blood,
Signed when our Redeemer died,
Sealed when He was glorified.

—James Montgomery.

Not Just January First

By J. W. MELLICK

WE probably give too much stress and importance to the particular date that ushers in a new year. We may be making too much over the changing of a digit or two and the tearing off of the last page of an old calendar and the hanging of a new one. Actually, this ceremony makes little difference in the average life. The so-called "new year" will be found to be very much the same as the old one because routine, habits, failures, successes, joys and sorrows, likes and dislikes, are not changed by changing the calendar.

Yet we can well think of a new year beginning any time, particularly at the time we enter into *new* experiences, adopt new goals, acquire new outlooks or embark on new courses of action. For these things it takes more than turning the last page of the calendar.

Let us think of the "new year" for some people of whom we know. Here is Levi, or Matthew. He probably began a new calendar year in his unpopular job of collecting Roman taxes from his unwilling countrymen supposing that he would end that year sitting at the receipt of custom. But how different things were for him when that year ended—a difference due to his having heard the call, "Follow me." Then he began collecting precious "coins" of conversation and information which he placed finally in the first Gospel and handed down to us. What a grand new beginning it was for Matthew. What a grand beginning for any who will hear and heed the Lord's invitation at any time in any year.

As of Matthew, the same could be said of Phillip, Andrew, Nathanael, Peter, James and John who, the year they met Jesus, had expected another calendar year much like the preceding ones, but the remainder of that year and all the years following were different—different because they had become acquainted with Christ.

Many of us are apt to slip into the groove of supposing that every noble resolution and effort must begin on January 1, but some things are too important to wait for that traditional spot on the calendar. We are like the woman of Samaria with whom Jesus talked. She wanted to talk *places* of worship but Jesus confronted her with the need of *experience.* We must beware that we do not "calendarize" our lives with limiting and confining dates such as Christmas, Easter, Good Friday or some other occasion. We thus tend to bury important truth within the confines of certain seasons and we feel almost apologetic about mentioning these truths at any other season.

Another man who met Jesus was Bartimaeus. He had passed many a year in darkness, and no doubt expected that at the turn of the year he would enter another much the same. He would continue eking out a beggar's existence holding out the hands that he had never seen to the passing crowds that he could not see. However, that year did not end for him as did the others. The date on which his eyes were opened makes little difference—the fact that he could see is the thing. The day that Jesus came that way outside Jericho was the beginning of beginnings for this fortunate one.

Along with Bartimaeus a host of people whom Jesus helped could be summoned for testimony. They would not be so concerned about speaking of dates of the month as they would the doings of the Master, whose divine touch they had felt.

Are these turning points descriptive of the unconverted only? Do we not as Christians need new beginnings, to enter new eras with Christ? Are we not sometimes found stumbling, blinded by doubts or crippled with some fleshly trait? Have we need of nothing? What do we expect in the future—the same disappointing round of failure and weakness?

Any day or time can be a new beginning when we will see ourselves, get a glimpse of the unlimited resources of Almighty God and act accordingly. ◆ ◆ ◆

Quotes From Our Contemporaries

WILFRID MOUTOUX, in *Worldwide,* speaks of the indestructible Church:

"The Church of Jesus Christ, organized by the Holy Ghost and founded by Christ Himself, is the only organization whose founder is still in active leadership after more than two thousand years' service. On this sublime fact we have hope for the future and inspiration for the present. He, the Eternal One, has founded an eternal institution not subject to the rot and decay of transient society."

PAUL S. REES, in *The Free Methodist,* declares:

"Our Christianity isn't worth a plugged nickel unless it is calling on us to take sides, to draw lines, to choose which camp we're in, to let heaven, earth and hell know what kind of banner it is under which we're marching."

Bible Year in Britain

By REV. HERBERT F. STEVENSON

IN Britain 1961 has been observed as Bible Year. It marked the 350th anniversary of the publication of the Authorized Version in 1611 and the publication of the New English Bible (New Testament). The first event of the year was a reception in the historic Hall of the Stationers Company, where the final manuscripts of the Authorized Version had been prepared for the press in 1610 by the group of scholars gathered by command of King James I.

Among others the Rt. Hon. Harold Macmillan, the Prime Minister, bore personal testimony to the Scriptures: "I was brought up on the Authorized Version, and love it. I read it for myself, and I read it aloud in church on Sundays."

In March the New English Bible was formally presented at a service in Westminster Abbey.

During the year local celebrations of Bible Year were held, culminating in the National Bible Rally in the Royal Albert Hall, London, on October 24. Over 6,000 tickets had been sold out months earlier. An impressive beginning of the rally was a procession of witness by nationals of many lands, holding copies of the Scriptures in their own languages. Presiding, Sir Kenneth Grubb told of his own reading of the Bible in different parts of the world and under all kinds of conditions, and ever finding it speaking to heart and mind. Stirring testimonies to the veracity and power of the Bible were given by a naturalist, a schoolmaster and an archaeologist.

In a trenchant closing address Dr. D. Martyn Lloyd-Jones stressed that the reason for the present spiritual and moral malaise in Britain [and certainly the same applies everywhere] is departure from the authority of the Bible. For this he blamed the modernistic movement within the church, the substitution of the mind of man for the divine revelation. The remedy does not lie in new translations, he affirmed; what we need is to educate the people up to the Authorized Version, as Wesley did. He spoke glowingly of the Authorized Version as a translation by fifty-four scholarly men utterly submitted to the Book. We need to preach it, to show how its prophecies have been literally fulfilled, and to proclaim its message with holy boldness.

But despite the interest aroused it must be confessed that Britain can by no means be called "a people of the Book." Generally speaking, the majority never look at it. Even among Christians few read it as our fathers did, long and lovingly. This is an age of snippets, not of chapters and entire books. We need a new love for the Word, a deep thirst for the Water of Life. In a word, we sorely need revival. ◆ ◆ ◆

Mr. Stevenson is editor of the well-known British weekly, "The Life of Faith."

The Voice in the Tabernacle

By GEORGE MATHESON

"And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat" (NUM. 7:89).

When Moses was gone into the tabernacle, then he heard the voice. It is not said that the voice then began to speak; rather the contrary is implied. The voice would seem to have been speaking all along, but it was only now that Moses heard it. Why did he hear it now? It was because now for the first time he had put himself in the attitude of hearing. It was when he entered into the tabernacle, it was when he began himself to speak with God, that there woke within him the conviction that God had all the time been speaking with him.

My soul, it must be the same with thee. Often art thou crying in the silence of the night that no divine voice has visited thee. Nay, but hast thou only listened for it with the ear of sense? If so, it is no marvel that thou hast missed its music. The voice of God cannot be heard by the ear of sense . . . . Its accents are too still and small to be caught by the natural ear; they are speaking incessantly, but they are drowned by the thunder, the earthquake and the fire.

If thou wouldst hear them thou must enter the inner tabernacle, thou must open the inner ear. Hast thou not read how in the days of old the miracle was only wrought to faith? Why was the miracle only wrought to faith? Not because God is narrow, but because truth is broad. The eye cannot see music, the ear cannot hear colors; neither can the natural receive the spiritual. Faith is the vision of the soul, the audience-chamber of the soul. Within its holy temple there are voices innumerable —interpreters of all other voices. Here music waits for thee, here sunbeams watch for thee, here the mystery of life unveils herself to be ready for thy coming. When thou shalt enter into the secret of God's pavilion to speak with Him, there shall break upon thy heart the wondrous revelation that all thy life He has been speaking with thee.—*From Moments on the Mount,* 1886.

DAVID R. ENLOW, Reporter

AT HOME

Urges one community church for rural areas: A Presbyterian official advocated at Little Rock, Ark., a Protestant plan of "one church for one community" in rural areas. Consolidating churches is much better than "three, four, or five churches helping to kill a community," according to Rev. James A. Mitchell, executive secretary of Ouchita (Ark.) Presbytery of the Presbyterian Church in the U. S. (Southern).

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Convention names secretary of "interpretation": The American Baptist Convention has named the first secretary of its new Department of Public Interpretation, which early in 1962 will replace the Department of Press Relations. Appointed is Dr. Frank H. Sharp, who since 1954 has been business manager and editor's assistant of *Missions*, denominational monthly magazine.

●

YFCI plans national radio broadcast: Tedd Seelye, of Chicago, staff announcer for Station WMBI, will join the staff of Youth for Christ International on January 1, 1962, to begin development of a new national radio program for the youth organization.

●

Wheaton plans music building: Announcement has been made by President V. Raymond Edman that the Board of Trustees of Wheaton College has approved the construction of a new music building, work to begin in the spring of 1962. It will be known as the McAlister Conservatory of Music Building, with funds provided largely by the executors of the estate of Amelie McAlister Upshur, in memory of her father, William H. McAlister, and herself. Mrs. Upshar was a resident of San Marino, Calif.

ABROAD

May inquire into Christian missions in Israel: There is a strong likelihood, say politicians in Jerusalem, that the new coalition cabinet headed by Prime Minister David Ben-Gurion will appoint a special committee to inquire into Christian missionary activities in Israel. The National Religious Party is asking the government for a plank in its platform formally restricting the work of Christian missionary groups. Christians, however, have been encouraged with the appointment of Zerah Wahrhaftig as the new Minister of Religious Affairs to succeed Rabbi Jacob Toledano. They say they appreciated his "fair attitude" when he was deputy.

Dominican Republic Evangelical Church gains: Relieved of the limitations imposed on it by the regime of Generalissimo Rafael Trujillo, the 3,000-member Evangelical Church in the Dominican Republic has enjoyed notable gains. This report was made by Rev. Maurice Daily, of Radford, Va., Methodist missionary who is the only United States churchman working full time with the Evangelical Church. Mr. Daily said that in addition to the church's growth, Evangelical ministers feel more free to speak and act in new areas, especially those of social concern.

THE PRESS

EFMA publishes Latin America survey: What is described as "the most recent and most complete survey ever produced of the Protestant impact in Latin America" has been published in Washington, D. C., by the Evangelical Foreign Missions Association. The publishing of the 314-page clothbound book, *Protestant Missions in Latin America,* culminates two years of intensive research and correlation of data.

●

Evangelical magazine for Asian students: A new magazine for Asian university students is being produced in Hong Kong by the International Fellowship of Evangelical Students. Ronald Fung is editor.

PEOPLE

Dr. Fred C. Schwarz, president of the Christian Anti-Communism Crusade, will speak at the 56th Founder's Week Conference at Chicago's Moody Bible Institute, February 5-11, 1962. Other speakers at the conference will include Rev. Stephen Olford, Dr. Alan Redpath, Jack Wyrtzen, Dr. Roy L. Aldrich and Dr. Alden A. Gannett.

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Dr. Charles E. Fuller is beginning his thirty-eighth year of broadcasting The Old Fashioned Revival Hour. Dr. Fuller was one of the pioneers in religious broadcasting.

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John W. Lane, Jr., associated with *The Sunday School Times* for more than thirty-seven years until his retirement last March 31, died on November 4. He was seventy years old. He had suffered a stroke at his home at Millville, Del.

●

Vincent C. Hogren, an experienced trade magazine and industrial directory executive, has been named president of Scripture Press, Wheaton, Ill. He will assume his new duties on January 1, 1962.

PEOPLE SAY

Bishop Dibelius: Communism's days "numbered": About one hundred years from now people will not remember much of Communism, whose days are "numbered," but the living church will still remain. So said Lutheran Bishop Otto Dibelius, of Berlin, addressing more than 9,000 persons at a rally in Dallas, Tex. "Just as every other atheistic ideology has had its beginning and end, so it is with Communism," he declared.

Timothy—Young Preacher of the Gospel

I'LL go work at the mission but I'll not become a Christian—no never!"

Such was the conclusion of young Fadamoudou in the Republic of Guinea, Africa. His father had been a strong Moslem, the *muezzin* (prayer caller) in his town. However, through the faithful witness of Sayon, a partially blind preacher of the gospel, he had turned from the worship of the false prophet to serve the living and true God. He was the first convert from his village —actually from all that part of the Kankan district. His conversion rocked the countryside and almost immediately intense persecution set in. But his ardor was not lessened and he continued serving the Lord enthusiastically.

He wanted his son to have the same joyous experience that he had had, so he took him out of the Moslem school and urged him to go to the mission to work. His father knew that in this way he would come in touch with the gospel and he trusted that he would give his heart to Christ. Fadamoudou, however, had other ideas. He knew that he could never stand the persecution that his father was enduring, and therefore declared that he would never become a Christian.

However, he did not realize that the gospel of Christ is the power of God unto salvation. Gradually his defiant attitude changed to one of curiosity, and he would come to church occasionally. When a conference for African Christians was held at Kankan, Fadamoudou, drawn by the Spirit of God, could not resist attending some of the services. By the end of the conference he was conscious of his need, confessed his sin and was truly saved.

He continued to work as a houseboy and attended the evening classes, learning to read and write. Then on Christmas he was baptized. This was a red-letter day for him. Before the baptismal service he asked us to help him choose a Christian name, since his had a Moslem connotation. He thought of Paul and then Peter, but these were common names among the Christians so at our suggestion he finally chose the name of Timothy. After the baptismal service we noticed him standing near our house, hesitating as if he wanted to talk to us but embarrassed about doing so. Finally he asked, "Please, Madame, tell me—am I First or Second Timothy?"

The father was overjoyed by the conversion and baptism of his son, and he gave him to the Lord for His service. When Timothy expressed his desire to go to Bible school, his father readily agreed. Had he not given his son to God that he might serve Him?

However, several months later when the time for the opening of school drew near, the father called Timothy home to work on the farm. He said that he was growing old and needed the help of his son. He suggested that Timothy remain with him for the entire farming season, thus postponing for a year his Bible school training. Timothy wanted to please his father and so did not argue. But when Sayon, the blind preacher, heard about it he remonstrated with the father and told him that he must take his hands off what he had given to God once and for all. "If you don't do that," advised Sayon, "something will happen to your son."

The truth of these words was brought home to both father and son when, several days later, while Timothy was working in the field, he was bitten by a deadly viper. Immediately his foot began to swell and pain him. He hurried to Sayon's house. Sayon was able to suck out the venom and cauterize the opening, so that recovery was complete with no aftereffects. Timothy's father became frightened and told his son to go to school at once. He realized how serious could be the consequences of taking back that which had been given to the Lord. "He is the Lord's," he cried; "he must ever stay in the Lord's work." Never again did Timothy's father ask him to help on the farm. Indeed, God raised up other young men to give assistance with the farming in the place of his son.

So Timothy went to school. Not long after he had entered school we received a letter from him. As we opened it a fifty-franc bill dropped out. The letter explained that Timothy had taken a hymnbook from the church and had neglected to return it. The Lord had shown him that this was stealing and he wanted to make it right. Not very long after this a second letter came, also containing fifty francs. This time it was harder to make the explanation. While he was working for us one day I had dropped a fifty-franc note. He helped to hunt for it but to no avail. In the letter he confessed, "Madame, all the time we were hunting for that money, it was in my pocket; I wanted to keep it." Again he was making restitution.

Timothy completed his first year at the Bible school and returned to Kankan, and we supposed that it was to spend the vacation period with us. He arrived with a slightly infected ankle, and within a few days the small sore developed into a large, open ulcer. Despite medications and care it grew steadily worse until he was confined to bed. Sometimes we would talk with him about the Lord and pray with him, but he seemed strangely unresponsive. Then just as we were becoming quite discouraged about the condition of the leg, suddenly the ulcer began to heal and in a very short time Timothy was perfectly well.

We did not know that there was an underlying cause for all this until we heard his testimony in church. When he had returned to Kankan from school, he had made up his mind to run away and go to the big

Born a Moslem, he declared he would never become a Christian. But his defiance changed to curiosity and finally, drawn by the Spirit of God, he was saved. Now he is preaching the gospel in a Moslem territory. You can become his prayer partner in the spiritual battle.

By MRS. MICHAEL KURLAK

Pastor Timothy Condé

metropolis of Bamako to make his fortune. However, God kept His hand on Timothy and detained him at Kankan by means of the ulcerated leg. All during the weeks he was ill God dealt with him about his future, but he continued to hold out against Him, wanting his own way. Finally when he was willing to say "Yes" to the Lord and told Him he would go back to school, healing set in and soon he was well. On other occasions when Timothy was tempted to turn aside to other work God reminded him of this incident.

One day the Holy Spirit reminded Timothy of some of his misdeeds as a lad. He remembered especially that on two different occasions he had accidentally killed chickens and then lied to the owners, saying that he had not done it. He said that every time he knelt to pray, the two chickens would loom up in front of him and keep him from praying effectively. He realized that he must make those things right in order to have nothing between himself and his Saviour.

During his third year at the Bible school Timothy passed through another crisis. He felt that he could never be a worker for the Lord, for he was sure that he did not possess the grace to endure hardship, nor did he have the power to preach the unsearchable riches of Christ. We urged him to search his heart, prepare himself by total commitment to Christ and ask God to give him the Holy Spirit in all His fullness. God met him, and upon completion of his schoolwork he went forth as a sheep among wolves to witness to the Moslems of the Baro and Kankan districts. He was accompanied by his wife, Marie Sadan, a graduate of the Baro Girls' School. Recently little Martha came to join them—the pride and joy of their hearts.

At first he was fearful of preaching to Moslems. He was conscious of his youth and inexperience and his natural inclination to flee from ridicule. But his father gave him some good advice: "Tell them, son, right from the start where you stand, and it will be all right."

Following this suggestion, Timothy was surprised to find how easily opportunities opened for him to witness and give out the Word of God. To his great joy he found that many were ready to listen to his message and even old men called him to come to their huts and tell them the gospel story. He testifies fearlessly and God is blessing his ministry. He has made a number of tapes for ELWA, the gospel radio station in Liberia, and twice a week his voice can be heard over the air, proclaiming Christ. Many Moslems listen to the broadcasts, though they would never consider entering a gospel church.

One day Timothy came with a strange question. "How long after Christ died did your ancestors go to America?" he queried. "Why do you want to know that, Timothy?" we countered. His reply was enlightening. He said that the Moslems were saying that the Americans put Christ to death on the cross and now they were trying to atone for their misdeed by preaching about Him. So we had a little history lesson about the voyage of Columbus and the arrival of the Pilgrims in America. He went back to face his assailants with facts, for which they had no answer.

Though Timothy is young and lacks experience, he has an earnest desire to serve the Lord faithfully. He needs constant prayer support, that he may rely only on the power of God for an effective ministry. We trust that through the working of the Spirit of God he may become one who will "turn the world upside down" for Christ among the Maninka Moslems of Guinea. ◆ ◆ ◆

New Delhi 1961

by Dr. Peter R. Joshua

Sir Monier-Williams was for more than forty years a diligent student of the religions of India. This eminent Christian scholar gave the following advice to missionaries:

"Be fair; be charitable; be Christlike; but let there be no mistake. Let it be made absolutely clear that Christianity cannot, must not, be watered down to suit the palate of the Hindu, Parsee, Confucianist, Buddhist, or Mohammedan, and that whosoever wishes to pass from the false religions to the true can never do so by the rickety planks of compromise."

THE BOARD OF MANAGERS IN SESSION DECEMBER 5 AND 6

Board of Managers Meet

The quarterly session of the Board of Managers convened at headquarters in New York on December 5 and 6 with all twenty-eight members present. In his opening remarks Dr. Nathan Bailey spoke of his concern that in entering its Jubilee year The Christian and Missionary Alliance should be the fruitful vine God intended it to be when the Movement started seventy-five years ago, and in the time of prayer which followed it was evident that this burden was shared by all.

Reports from all the departments and special committees were received. At this meeting twenty-one new missionaries were appointed to the fields, subject to the usual conditions at the time of departure, which will also be determined by the securing of visas and the added funds in the General Treasury for transportation and support. We trust all our readers will join in prayer that these needs will be met. The Society now has 860 missionaries in active service; an additional 133 retired and 8 disabled missionaries bring the total to 1,001 missionaries on allowance. Rev. W. F. Smalley, Personnel Secretary, reported that 108 new applications for missionary service had been received in 1961.

The Foreign Secretary, Rev. Louis L. King, also reported satisfactory arrangements being made to supervise a school in New Guinea for the training of nationals as teachers. The evangelical missions working in the highlands are coöperating in the responsibility of this school to be established in the Pyramid section of the Baliem Valley. The school is being supported entirely by funds from the Dutch Government (see ALLIANCE WITNESS, 11/1/61 issue), with Christian teachers secured through the Alliance Fellowship in the Netherlands. Already three teachers have gone from Holland to this work. A joint theological training center for nationals is also under discussion.

Relative to the home field, Rev. L. W. Pippert reported the acute need for workers in the Society. At least 100 new workers will be needed this year, he said. He also reported that the Western Canadian District has accepted the jurisdiction of work among Eskimos which was formerly headed by Rev. Gleason Ledyard, and that the Kapahula Bible Church of The Christian and Missionary Alliance was organized in Honolulu, Hawaii, in October. The Church Extension Loan Fund is meeting the needs of many churches in their building programs, the fund now having assets of $1,153,320.

This session also re-elected the presidents of three colleges for three-year terms: Dr. Harold W. Boon, of Nyack Missionary College; Dr. Harry T. Hardwick, of St. Paul Bible College, and Rev. Alvin Martin, of Canadian Bible College.

Dr. Bailey reported that talks were continuing with the Missionary Church Association relative to the proposed merger of that organization with The Christian and Missionary Alliance. A report will be made to Council.

November Income—a Record

There was general rejoicing and praise to the Lord on November 30 when the missionary receipts for the month were totaled. The income for the month was $447,467.89, the largest amount ever received in one month in the history of the Society.

The officers and other members of the merger committee were in Pittsburgh, Pennsylvania, conferring with the brethren from the Missionary Church Association on November 30. When Rev. B. S. King, the Treasurer, received the phone call giving the amount received we felt the only thing we could do was to stand and sing the Doxology, and then unite in praising and thanking the Lord.

The unprecedented income was the result, we are sure, of the united faith and sacrifice of our people.

What is particularly gratifying is that the gifts have come from many people. There have been no spectacular single donations which might tempt us to look to individuals. Our trust is in the Lord alone.

If approximately the same amount comes in during the month of December (this is being written on December 7) we will close the year with all expenses met and with the earnest in hand for the advance program in the Jubilee year.—NATHAN BAILEY, *President.*

Congo

Tomasi Paku, president of the national church, is a venerable man of God whose age is taking a heavy toll of his physical and mental strength. He is carrying a heavy responsibility in these crises-ridden days and is subject to unrelenting pressure from the UPROMA group. Pray that God will use him to lead wisely and spiritually the church he has served for over sixty years. . . . The lack of consecrated youth is a growing problem in the church. There are only eight students in the freshman class in the Bible institute. Almost any type of work is more interesting materially to the young people than the Lord's work. This devastating spirit can be overcome only by the Lord.

Viet Nam

To appreciate properly the miracle of the Lord's working in Viet Nam it is necessary to understand that many parts of the country have been continually disrupted by fighting and unrest since 1945. Certain church groups have not been visited by the missionaries since that time because they are inaccessible. Many church buildings have been destroyed and congregations scattered. Since 1954 it has been deemed advisable in many places to move the church buildings to locations outside the zones where there is fighting. Entire populations have thus been relocated by the government to afford them easier protection against infiltration. In spite of these great handicaps of an unstable community life the church has made wonderful strides and many new congregations have been established.

Cambodia

Praise God that visas have been granted for Rev. and Mrs. D. W. Ellison, Rev. and Mrs. M. E. Graven, and Mr. and Mrs. A. E. Hall. Pray now that the visa for Mr. and Mrs. D. M. Taylor, newly appointed missionaries, will be granted so that they may soon be on their way to Cambodia. . . . Praise God for the Bible school students who are about to complete their first semester (9/20/61 issue). There has been evidence of spiritual advance, of knowledge gained and of joyous Christian fellowship. Continue to pray for these young people. . . . Pray for a Mnong schoolteacher who is helping Rev. and Mrs. C. E. Thompson with the tribal language (11/29/61 issue). He is a key man and intellectually understands the gospel. Pray that he will see the need of believing with his whole heart.

Laos

Urgent prayer is requested for the Christian refugees in the mountains of Xieng Khouang. There is renewed fighting in some of the resettlement areas during this dry season. Pray for the Christian groups meeting daily for prayer and worship in spite of the fact that they have no leader except the elders.

Thailand

Pray for the Christians at Na Khun near Nawa (7/26/61 issue), where over twenty adults and twenty-six children, including seven complete families, are meeting together each Sunday for worship. The village headman is troubling them. Sixteen of these people have requested baptism. Pray that the opposition they are receiving will serve to strengthen their faith. Pray, too, that they will be able to witness far and wide during the coming dry season. . . . Praise God, the enrollment in the Bible Correspondence School continues to grow. The Gospel of John course in Thai has been studied by 19,000 students. Many indicate that they believe in Christ.

Colombia

Praise God for a spirit of harmony and coöperation between the missionaries and nationals during 1961. Pray that each missionary, pastor, evangelist, teacher and layworker might seek the Holy Spirit's anointing and direction and, through a dedicated ministry in 1962, see many persons won to Christ, with the national church strengthened spiritually and numerically. . . . Praise God for five new missionaries in 1961; two others are to arrive in 1962. Pray that each one of them might enjoy fruitful lives and ministries.

Peru

The Mission has now entered its second year of subsidy reduction (9/20/61 issue), but the national church is not rallying to support its workers as was hoped. Special prayer is requested for the preachers, that their faith will not fail, and for the congregations, that they will see and gladly fulfill their responsibilities. . . . On January 8 the Bible Academy (short term Bible school) will open for ten weeks of study. This is to help those Christians who desire to prepare themselves better for the Lord's service but lack sufficient education to enter the full-term theological institute or, because of family responsibilities, are unable to be away for six months. Pray that these weeks of study will prove profitable to the students and to the church.

China–Hong Kong

The Taipei Alliance Church will appreciate prayer as they look forward to new advances in their Sunday school building program. With growing attendance and limited space, plans are under way for classrooms to be added to the church. Many of the Christians have promised to support this project. Pray, too, that this church will be enabled under God to reach out to the neglected Hakka people in its area. Pray for Christian workers to hear the call of God for this work. The entire program of advance on the island must come from the Chinese. Pray for God's special anointing and enabling. . . . In recent weeks Chinese literature has been returned from Indonesia (9/20/61 issue, Indonesia) where the sale of the Alliance Press's literature is ending because it is impossible to transmit funds. This means that millions of Chinese in Indonesia are being denied Christian literature, and a very fruitful market for the press is being cut off. This could cause very serious financial reverses for the press. Pray that the ministry of the press will not be curtailed. It is a most important arm of our work and has had a vital ministry in the lives of Chinese-speaking people in Indonesia.

Japan

The annual fall pastors meeting was held in Matsuyama, October 31–November 2. Since special preparations are being made to celebrate the 75th anniversary of The Christian and Missionary Alliance, the Japan Alliance is prayerfully considering the possibility of establishing ten new churches during the anniversary period. This is an act of faith—it has taken the past ten years to establish that same number of churches. Pray not only that ten new churches will be added, but that this might be the beginning of a great church-planting program in Japan.

Philippine Islands

The Mt. Apo Bible School represents a truly indigenous program for the training of Filipinos who do not qualify academically for admission to Ebenezer Bible Institute. The school serves a great gap between the lay preacher institutes and Ebenezer. Some sixty students of several tribes are enrolled in this third session. It is expected that the graduates will find their places in churches which are without pastors. Pray for the faculty and students.

Indonesia

Pray for the district committee of the KINGMIT Church of the Nusa Tenggara Timor District. The churches of this district—comprising the major islands of Timor, Alor, Sumba, Roti and Flores—have just recently become official members of the KINGMIT Church of East Indonesia. . . . Pray that the Lord will guide in the choice of a pastor for the Kemah Indjil church in Makassar.

THE GROWING SUNDAY SCHOOL

MAVIS L. WEIDMAN, Editor

"Read the Bible Through in 1962"

There will be spiritual advance in every individual and in the entire church as your Sunday school students follow the Bible-reading program

How many times have you begun to read the Bible through? How many times did you actually *do* it?

We believe that scores of Bible-believing, earnest Christians do desire to read the Bible through and often attempt it. But we live in a day of great pressures. All of us are too busy. Our lives become very involved and often what we desire to do is left undone.

And then there are scores of young people, new converts or the unsaved members of the Sunday school, who have no habit of daily Bible reading. This plan which an individual may adopt because he desires to coöperate with the group may result in a spiritual experience which will revolutionize his life.

The plan to read the Bible through in a year is not a new one, but the consistent presentation of the plan with its follow-up throughout the year makes the prospect of actually reading the Bible through an attainable goal. Some may object to an organized plan, but after all, an unplanned life is an unfruitful life. Here is a way to get into a habit some may be neglecting.

As a concrete example of the values of regular Bible reading as a church-wide or Sunday school-wide activity, we have a report from Rev. C. R. Ellenberger, Sunday School Secretary of the Western Pennsylvania District and pastor of the New Castle (Pa.) Alliance Gospel Tabernacle. In his church a Bible reading plan was introduced in January, 1959, following a list of daily readings. That year approximately forty people faithfully read the designated portions and a host of others began to read the Bible daily, though not all of the portions. One person, unsaved at the time, purposed to begin the project. It wasn't long before this man, who had been chief of police in the city for many years, was convicted by the Word. This played a major part in his salvation. His continuance and blessing in the reading of the Bible were manifested by his pronounced and rapid growth in the perception of spiritual truths and in his conduct. Mr. Ellenberger attributed much of the blessing his people have received to their regular reading of the Word of God. Surely if such a simple plan can do so much for one church it can do the same for others.

It is a strange phenomenon of our day that, although statistics show more people attending church and Sunday school, crime and violence are steadily on the increase. Although the Bible remains the best seller, the moral fiber of our country is definitely on the downgrade. Having a "family" Bible on the shelf as a sort of "good luck" piece is all too often the situation in many American homes. The "Read It Through in 1962" plan, which is being used by a large group of evangelicals, seeks to enlist a total of 10,000,000 people throughout America, encouraging them to spend time daily reading a given portion of the Word of God. If a person reads three chapters each day and five or six chapters on Sunday he will be able to read through the entire Bible in a year.

The new Bible reading plan has been adopted as an official 75th anniversary project for Alliance Sunday schools. As such it is very timely as we seek to strengthen our teaching ministry. We have long needed just such a plan to give guidance to an important phase of our Sunday School Standard. The Standard, Feature VII—Literature, reads: "The school shall be Bible-centered, setting up a program of Scripture memorization and *encouraging daily Bible reading.*"

People will be encouraged through follow-up activities to read not only with the purpose of keeping up with the program, but with a desire to discover for themselves that the Bible is a source of spiritual strength and comfort and blessing to all who read it. For where else can one find the answers to the purpose of life or the meaning of death? Where but in the Bible can we find the help to become better persons than we are, the strength to face the vicissitudes of life?

The Bible is a storehouse of knowledge, a treasury of the world's most beautiful literature; but more important, it is the revelation of the mind of God.

Memo to the Superintendent

1. The Bible reading program can be started any time in late December or early January.

2. Register your readers as you introduce the plan and distribute the Bible reading calendars. The registration form is attached to the reading calendar.

3. To promote interest, posters, church bulletins, song sheets and Bible markers are available. There are ten different Bible markers to recognize 100-chapter milestones in the reading program. The first Bible marker is to be given after 100 chapters have been read.

4. A progress report pad is available for each reader and a report tally sheet to be used by the one who keeps the record. A small school will need only one person to record, while the larger schools may wish to have a record keeper for each department. Readers may report once a week or once a month.

If the plan is not already under way in your church, check with your pastor. He has received an order blank and a free sample packet of materials. Additional information about the plan may be obtained by writing to the National Sunday School Office, 260 West 44th Street, New York 36, New York.

JAMES B. HARR, Reporter

To the Fields

Rev. and Mrs. Merle E. Graven and two children, Ardelle and Gordon, left December 6 to return to Cambodia. They will be stationed in the Bible school at Ta Khmau. This is their third term of service. Their older daughter, Marilyn, is finishing her schooling at Toccoa Falls Institute, Toccoa Falls, Ga.

On Furlough

Rev. and Mrs. Clifford M. Westergren and son, Stephen, arrived December 1 from Cambodia. They have completed their first term.

Miss Mildred R. Ade arrived December 3, having completed her second term in Viet Nam.

Rev. and Mrs. Adrian D. Cook and children, Daniel and Deborah, arrived December 3 from their first term in New Guinea.

Miss Dorthy J. Wormley arrived December 8 from Guinea, West Africa. She has just completed her first term of service.

Rev. William J. Bauman arrived December 12 from Colombia. Mrs. Bauman and their son, William, returned earlier.

Marriages

On October 28 *Rev. Charles B. LeFevre,* retired missionary from Chile, was married to Mrs. Edna Clark Lester, in Chicago, Ill.

Prayer Band Rallies Held in Western Canada

The Frazer Valley Zone Rally of the Missionary Prayer Fellowships was held at Abbotsford, B. C., with 220 present. Mrs. Robert Patterson, of Hong Kong, and Mrs. G. V. Chapman, of Indonesia, spoke. A twenty-voice choir from Abbotsford sang missionary songs, adding to the inspiration of the meetings.

The Central Alberta Zone Rally was held November 9 in Beulah Alliance Church, Edmonton, with 185 ladies present. Mrs. Arni Shareski, of Congo, and Mrs. R. F. Perret, recently returned from India, were the speakers. Mrs. Roy McIntyre, president of the district women's fellowship, brought the devotional message.

Rev. and Mrs. S. G. Barnes Injured

Rev. and Mrs. Samuel G. Barnes, veteran missionaries from Argentina, sustained critical injuries on Saturday, December 9, when their car skidded on icy roads near Ashland, Va. They are now in the hospital in Richmond.

Mrs. Barnes has a number of broken bones: pelvis, ankle, arm and jaw. Mr. Barnes had a severe concussion, and mouth injuries, and (on Dec. 12) is in a critical condition.

Mr. and Mrs. Barnes were scheduled to leave in mid-January to begin the Alliance work in Brazil. They planned to survey the area from Brasilia south to the tri-state area of Brazil, Uruguay and Argentina to determine the site from which to work. Their going to Brazil is, of course, now contingent on their recovery from these severe injuries. We ask all our readers to join in prayer for them at this time. Mr. and Mrs. Barnes have given most valuable service in Argentina for more than forty years.

Errata

It has just been called to our attention that in reporting the furlough of Rev. and Mrs. Peter A. Voth, who arrived from Thailand on August 29 (ALLIANCE WITNESS 9/20/61), we stated that Mr. and Mrs. Voth had spent four terms on the field.

Actually, the Voths first went to Thailand in 1928, and have spent thirty-three years on the field. In addition to their four terms of missionary service with the Alliance, the Voths were loaned to the American Bible Society in Thailand for ten years.

Evangelistic Meetings

Niagara Falls, Ont. Special services were held in the Alliance Church here November 5-12 by Rev. R. G. Moore, evangelist and Bible teacher of Bridgeport, Conn. The attendance was good and keen interest continued through the week. The pastor, Rev. W. G. Pyster, reports that the Bible messages were concise, conclusive and convicting and the church experienced a definite spiritual uplift. There was special emphasis on youth on Friday, the regular night for the Alliance Youth Fellowship. The Alliance Church of Thorold coöperated in this special meeting.

Cranford, N. J. Rev. G. S. Anderson recently conducted an evangelistic campaign in the Alliance Church here. He brought splendid Bible messages and showed colorful films of his ministry in Alaska and Norway. One series of films was particularly effective. Titled "The Shepherd's Valley," it illustrated Christ's care of His Church.

Fremont, Nebr. Rev. W. G. Weston was God's instrument during a week of meetings in which there was an unusual moving of the Spirit. Rev. Richard Merrill, pastor, reports that a number of men for whom prayer had been made for years were wonderfully saved. Numbers were healed, and the Holy Spirit came in blessed fullness to many seekers.

Pastoral Changes

TRANSFERS

Rev. K. N. Foster, from Assistant Pastor, Chilliwack, B. C., to Evangelist, Western Canadian District.

Rev. B. A. Franklin, from Ellensburg to Renton, Wash.

Rev. H. R. Grove, from Evangelist to Pastor, Youngwood, Pa.

Rev. D. P. Pett, from Clarkfield, Minn., to Eau Claire, Wisc.

Harvey Schroeder, from Assistant Pastor, Beulah Tabernacle, Edmonton, Alta., on leave of absence.

James H. Haley, Jr., from Alliance Bible Church, Birmingham, Ala., to Evangelist.

Rev. Joel Winkler, from Evangelist to Redding, Calif.

Rev. and Mrs. Merle E. Graven and family, Cambodia

Nyack Missionary College

There may be room at Nyack for you in the spring semester . . .

Each year at the close of the fall semester students who have completed their work at the college and others move on in God's plan for their lives. The college estimates there will be room this year for twenty or thirty new students in the spring term. Twenty young people have already applied for admission.

New semester begins January 25, 1962

There is a critical shortage of workers both at home and in our foreign missions, and Nyack Missionary College invites qualified young people to begin their college careers at Nyack. Applicants, however, must act quickly. Write today for information.

Address Director of Admissions

Nyack Missionary College, Nyack, New York

NEW WORKERS

Rev. E. Richard Perkins, Evangelist, Southeastern District.
Donald Geffer, Wellsville, N. Y.
Damian Sanchez, Manatí, Puerto Rico.
John Bourman, Santa Rosa, Calif.
Eugene Clay, Warner Robins, Ga.
Donald E. Rasco, Spanish Fort, Ala.
Alan Rosenberg, Pasadena, Calif.
Robert Slane, Felton, Pa.
Royal B. Smythe, Rocky Ridge, Birmingham, Ala.

Fortieth Anniversary Project at Simpson

Simpson Bible College started its fortieth anniversary program in September. The college has a record of 305 alumni in active service in the homeland, while 178 workers are in work abroad. The Board of Trustees recently set as a goal $60,000 for expansion.

Midyear Enrollment in the Colleges

A number of young people will complete their course of training at Nyack Missionary College in January. Others, because of various reasons, will move to their next step in their preparation for the work of Christ.

Limited dormitory space and a tightening up in the screening of applicants caused many young people to be turned away in the fall. This midyear turnover, however, makes an excellent opportunity for prospective Christian workers to enter college and to begin their preparation for the Lord's work. Summer school offerings and adjusted schedules make it possible in some cases for students to save a year of time by entering in the spring semester.

It is quite probable that what is true at Nyack in this regard is true at our other colleges as well. All too few young people realize the advantage of midyear enrollments. It is extremely important, however, that interested young people begin at once to process their applications. Our colleges will coöperate as much as possible.

Letters

"The Little Man from Chicago"

The article on Rev. Wilbur Fiske Meminger, "The Little Man from Chicago," by Dr. H. M. Shuman (THE ALLIANCE WITNESS, August 9), was read by me with much interest, as I happen to be one of the few who remember this saint of God.

I have been attending the conventions at Old Orchard, Maine, for nearly sixty years, and while the speakers and their messages always have been helpful, yet one meeting stands out as distinctive and unusual. The speaker on this occasion was Brother Meminger.

On that particular Sunday evening the grove at Old Orchard was packed with people and many persons were standing in the rear. Mission workers were on hand to deal with the unsaved.

On this occasion Brother Meminger's text was taken from First Samuel 20:3, "But truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death." He mentioned that an incident that had just taken place prompted him to preach from that text. Opposite his modest home in Chicago was a palatial residence. As he looked out of the window of his home one day he saw his neighbor standing at the corner, looking first at one residence and then the other, as if making a comparison. Suddenly he collapsed and fell, a doctor was called and an ambulance summoned, and he was rushed to the hospital. As I recall it the man died on his way to the hospital. Mr. Meminger also spoke of the sudden death of a Standard Oil magnate; I believe it was Henry Rogers.

His sermon was very touching and there was a deep spirit of conviction on the audience. When he gave the invitation, some started to leave but sat down again as Brother Meminger cried out, "Don't block these aisles; there are people here who want to get through to God tonight." I never shall forget that sermon and the results.

Thinking that there might be a lad on the outskirts of the crowd that I might speak a word to, I went back. As I arose I saw something that I had never seen before or since. There were many people kneeling between the seats there in the grove praying. It is needless to say that the results were wonderful.

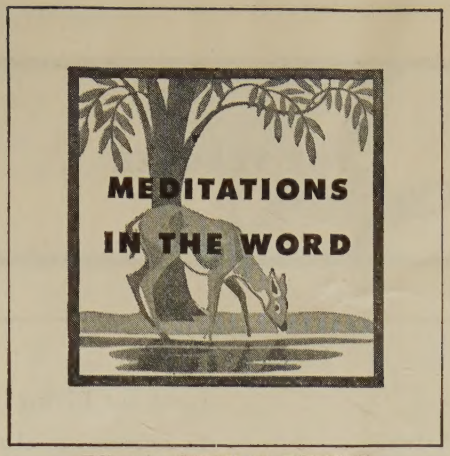
Seemingly not more than two weeks elapsed when there came the sad news of his collapse and of his homegoing while addressing a street meeting in front of the Gospel Tabernacle.

During the many years that God has permitted me to attend the Christian and Missionary Alliance conventions at Old Orchard I had the privilege of personally meeting Dr. A. B. Simpson, Rev. Paul Rader, Rev. E. D. Whiteside, Evangelist McBride, Rev. F. H. Senft, Dr. H. M. Shuman and many others, each of them bringing helpful messages.

On one of my first visits to Old Orchard I remember seeing Rev. Henry Wilson march through the grove to the speaker's stand followed by the children from their meeting, bearing a basket containing the children's offering for missions. I also remember Rev. R. A. Jaffray, Rev. E. O. Jago, Rev. A. E. Thompson, Rev. Thomas Francis, Rev. Walter Turnbull, Dr. R. H. Glover and others.

The Old Orchard Camp Ground was very dear to Dr. Simpson, for it was there that he met God in a new way and it became the birthplace of the Alliance movement. The programs each year were wonderful. To me they seemed to be the next step to heaven.

The conventions are still held each year at Old Orchard under the leadership of Rev. Stanley Harding, pastor of the Portland (Me.) branch, who took over when the New York headquarters gave up the sponsorship. Though not on the grand scale which characterized the conventions in former years, the programs are good and the services are helpful to all who attend.
—RALPH W. STILLINGS, *Berwick, Me.*



Edited by EDITH M. BEYERLE

Sunday

ACTS 27:21-36 (verse 25).

Weaklings may make it to heaven by their faith in God. Trembling souls may finally enter the pearly gates. But God grant that we will rise above the weak and trembling multitudes, and in the name of our God do the humanly impossible. . . . Don't give way to discouragement. Don't yield to despair. Arise, arise in the name of your God and conquer the mountain before you. By so doing you will not only be brought into a more glorious spiritual life but you will also glorify your God.—E. G. MARSH.

Monday

PHILIPPIANS 3:7-15 (verse 14).

What shall I ask for the coming year?
What shall my watchword be?
What would'st Thou do for me, dear Lord?
What shall I do for Thee?

Lord, I would ask for a holy year,
Spent in Thy perfect will;
Help me to walk in Thy very steps,—
Help me to please Thee still.
—A. B. SIMPSON.

Tuesday

MATTHEW 24:4-14 (verse 14).

This is the consummation. We are preaching the gospel, not for the conversion of the world but for a witness to all nations, and when we shall have accomplished this, He will come. . . . He has put into our hands the secret of the ages. God's great chronometer does not measure time by days and years, but by preparations and conditions, and the hour of the marriage of the Lamb may be fixed by the bride. —A. B. SIMPSON.

Wednesday

SONG OF SOLOMON 5:1-8 (verse 6b).

The Lord, when He hath given great faith, has been known to try it by long delayings. He has suffered His servants' voices to echo in their ears as from a brazen sky. They have knocked at the golden gate, but it has remained immovable . . . If it pleases Him to bid our patience exercise itself, shall He not as He wills with His own?—CHARLES H. SPURGEON.

Thursday

PSALM 51:1-12 (verse 6).

The difference in men is the way in which the truth gets hold of them and passes through them. The electric current passes through the wire easily and the wire is unaffected by it; but the carbon point in an electric light holds the current and is deeply possessed by it. Hence there flashes out the brilliancy of an arc lamp. So the man that not only lets the truth pass through him but is charged, possessed and held by that truth becomes a point where truth is manifested and vivified.—WILTON M. SMITH.

Friday

2 CHRONICLES 20:13-23 (verse 16b).

One does not usually connect our Almighty God with so seemingly a minor thing as geography, but He has a "*Master's* degree" in that subject. Spiritually speaking, He knows exactly where the enemy of our souls is entrenched and from which side he will make his advance. Often we are brutally attacked but are ignorant as to the direction from which the attack comes. God knows and will take care of the situation if we will but heed His voice, stand still and let Him do the fighting. No power is able to withstand God if we believe Him and His Word.—PAMEH.

Saturday

ISAIAH 45:1-11 (verse 3).

My soul, do not despise the shadows of life. . . . Do not exclaim when they are passing over thee that thy way is hid from the Lord. These shadows are sent to thee not as hidings but as *revelations* of the face of God; they come to thee as messengers of light. They tell thee what thou couldst not know without them—that there is a life stronger than the natural life. How couldst thou learn that, if the natural life never failed thee?—GEORGE MATHESON.

Sunday

2 CORINTHIANS 10:1-12 (verses 4, 5).

Our imaginations, our thoughts must be suppressed until we learn to wait in stillness for God's voice and God's thoughts. Thus we shall save ourselves needless exhaustion and ever be within reach of God and out of innumerable sources of temptation. For every one of Satan's wandering thoughts is like a thistledown, with wings at one end and a seed of evil at the other. Softly it floats into the soul, but ere it leaves it deposits its little germ in the fertile soil which brings forth its harvest of poisonous thorn.—A. B. SIMPSON.

Monday

MATTHEW 10:30-42 (verse 42).

There is no action so slight nor so mean but it may be done to a great purpose, and ennobled therefore. Nor is any purpose so great but that slight actions may help it, and may be so done as to help it much, most especially the chief of all purposes—the pleasing of God. We treat God with irreverence by banishing Him from our thoughts, by not referring to His will on slight occasions. He is not the finite authority of intelligence which cannot be troubled with small things.—JOHN RUSKIN.

Tuesday

JOHN 15:1-8 (verse 5).

It is a painful thing, this pruning work, this cutting off of the overluxuriant shoots, in order to call back the wandering juices into the healthier and more living parts. In religion it is described thus: "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." The keen edge of God's pruning knife cuts sheer through. No weak tenderness stops Him whose love seeks goodness, not comfort, for His servants.—F. W. ROBERTSON.

Wednesday

REVELATION 3:14-22 (verse 21).

I dare not be defeated
Just at the close of sun,
When Jesus waits to whisper
"Well done, My child, well done."

O Lord, bend from the glory,
On me Thy Spirit cast,
Make me an overcomer,
A victor to the last. —SELECTED.

Thursday

PSALM 81:1-10 (verse 10).

Our need and God's inexhaustible supply! These two are a conscious reality to the child of God who is walking in fellowship with Him. It is one of the definite facts which the children of God increasingly realize, that they are absolutely dependent upon God for the fulfillment of every want of body as well as of soul. . . . Then to hear of the gracious invitation to open our mouth *wide*, and to have given to us the assurance that God will *fill* it—what a comforting assurance, what grace displayed! —S. STRUYCK.

Friday

JEREMIAH 32:6-25 (verse 25).

God does many things that are beyond human reasoning. His purpose is that man might trust Him without understanding the *why* of His commands and counsels. Jeremiah might have reasoned within himself that he could just as well buy the field in Anathoth when once the captives had returned from Babylon. But God was endeavoring to lead His prophet into a path of absolute trust in Him, however blind he might be as to the purposes of God. God still has His school of faith.—PAMEH.

Saturday

1 JOHN 4:1-10 (verse 9).

O Lord Jesus! who wert willing to take our soul and our flesh, in order to suffer like us, with us, for us; who didst endure all anxieties, all bitterness, all injustices, all ingratitudes; who didst ask that the cup of the passion might be taken from Thee, and didst cry, "Eli, Eli, lama sabachthani"! . . . Ah! when the combat of life shall cause me to complain, if men have for me neither pity nor excuse, do You, at least, Lord Jesus, hear me, understand me, comfort me, cheer me!—JOSEPH ROUX.

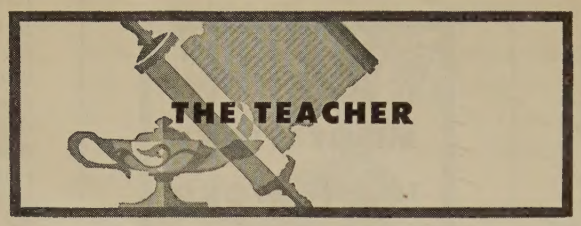
Have you renewed your subscription to THE ALLIANCE WITNESS? Don't miss the anniversary issues!

December 31, 1961

LESSON TEXT—
Ephesians 4:11-24

GOLDEN TEXT—
Hebrews 6:1

DEVOTIONAL READING—
Ephesians 1:15-23



January 7, 1962

LESSON TEXT—
Exodus 34:1-8;
Matthew 5:17-20

GOLDEN TEXT—
Matthew 5:17

DEVOTIONAL READING—
Matthew 15:1-9, 19, 20

By Harold J. Sutton

Growth Toward Christian Maturity

I. HELPS TO CHRISTIAN GROWTH (Eph. 4:11-16).

(1) First, *the ministers are enumerated:* apostles, prophets, evangelists are extraordinary and foundational. Pastors and teachers (pastor–teacher) are ordinary and structural. (2) Now *the ministries are cited:* perfecting, working, edifying. The ministers of verse 11 are to do something for the saints of verse 12 and these in turn are to exercise a ministry of edification to the Body of Christ. Every believer is to contribute spiritually to the edification of all. This is true in private contacts as well as public communions.

From this two-pronged ministry (vv. 11, 12) is to come the "perfect [thoroughly instructed] man" whose moral "stature" is revealed by his "measure . . . of the fulness of [likeness to] Christ." The measure of the fullness of the stature is seldom seen; the measure of the littleness of the emptiness is often exhibited. The "faith" and "knowledge" of verse 13 afford a spiritual stability that forbids the condition described in verse 14. Love of novelty and change, ignorance and lack of constancy mark the juvenile. Childlike? Yes. Childish? No. Beware of the "sleight . . . and cunning craftiness [dexterous manipulations for personal ends]" of men. "Truth" and "love" (v. 15) bear the same relation to "faith" and "knowledge" (v. 13). The warmth of the former determines the wealth of the latter. The intensity of the one gives accuracy to the other. Given the foregoing, the Body (church) will have all that belongs to it, and in proper proportion (v. 16). Each believer will make his proper contribution (beyond presence and purse) "according to the effectual working . . . of every part." No part shall be developed at the expense of another and the increase shall be "unto the edifying of itself in love."

II. HINDRANCES TO CHRISTIAN GROWTH (Eph. 4:17-19).

Verse 17 indicates that conformity to the world's spirit and practice cancels out real growth in grace. "Other Gentiles walk, in the vanity of their mind." We are not so to do. (1) *Wrong activities.* Mark the steps: (a) Understanding is dark. Perception is dimmed; appraisal is dulled. "Vanity of . . . mind" confuses time and eternity, right and wrong, and shuttles back and forth in a haze. (b) Heart is blind. Here the total personality is shrouded in gloom. Where mist envelops perception, twilight dims practice. (c) Conscience is stupefied. Moral alarms have ceased to sound and the soul's monitor is drugged. (d) Works are unclean. Such is the potential end of the "ye" (v. 17) who, in worldly conformity, return to the beggarly elements. (2) *Wrong attitudes.* In verse 22 two things characterize this "old man" principle of unrighteousness. It is "corrupt" and manifests itself in "deceitful lusts [desires]."

III. HEALTH IN CHRISTIAN GROWTH (Eph. 4:23, 24).

Two things are said in pointing the way to recovery: (1) *Right attitudes.* "Be renewed." Such renewal is to operate in "the spirit of your mind." When approach and appraisal are healthy, the whole tone is lifted. (2) *Right activities.* "Put on the new man." This cannot be done by proxy; each of us must do it by a conscious act. This appropriation of God in Christ is ours for the taking, to be sure. But it is never ours apart from the taking.

Laws for Living

In response to the intercession of Moses God gave further revelation of His will.

I. THE PURPOSE (Ex. 34:1-8).

(1) *The place* (vv. 1-3). "Be ready . . . come up . . . present thyself." It was a preparation for vision and an opportunity for intercession. By the exclusion of man and beast (v. 3) communion would not be interrupted; intercession would not be distracted; the divine manifestation would not be hindered. (2) *The presence* (vv. 4-6). Chapter 34 is the divine response to the human request of chapter 33. The "presence" is the guarantee of "grace" (33:13-16). Learn that the divine Presence is enough any time, anywhere. Look again at 33:14. The "presence" and "rest" are coequal and cosufficient. (3) *The purpose* (vv. 6-8). This is the second of two divine revelations. The *first,* recorded in 3:14, reveals a self-existent One who purposes to deliver Israel with a mighty hand. The *second* portrays a loving Saviour who forgives sins. The first told what Jehovah would do; the second told what Jehovah was. The perfect revelation was reserved for the "fulness of the time" when the "Lamb slain from the foundation of the world" would appear "to put away sin by the sacrifice of himself."

II. THE PRECEPT (Matt. 5:17-19).

"Law and prophets" represents the authority and principles of the Old Testament. Christ did not come to destroy or minimize either the moral code ("law") or the call to obedience thereto ("prophets"). Deity stands at the center of the cosmos; the law will stand as long as "heaven" remains and "earth" abides. To both teach and do is to be "great."

III. THE PRINCIPLE (Matt. 5:20).

"Scribe and Pharisee righteousness sat in Moses' seat." Our Lord instructed His hearers to "observe and do" what they bid (Matt. 23:2, 3). (1) *Wherein it consisted:* church membership (Matt. 23:2); possession of the Scriptures (Rom. 3:2; 9:4, 5); prayer (Matt. 23:14); tithing (Luke 11:42); fasting (Luke 18:12); morality (Luke 18:11); separateness of dress (Matt. 23:5). (2) *Wherein it was defective:* form without essence, letter without spirit, service without sacrifice. (3) *Wherein our righteousness must exceed:* It is to be "a righteousness in excess of the most scrupulous moralist." (a) Theirs was the form; ours must be the essence. Forms change; essence remains. We speak of ordinances as "means of grace." Are they obligation? soulishness? respectability? All these, yes. But "means of grace"? Ponder it well. (b) Theirs was the letter; ours is to be the spirit. One may perform the *orders* of God and not obey the *will* of God. The *letter* may attend the service; the *spirit* goes to its content. The *letter* respects; the *spirit* receives. The *letter* endures; the *spirit* enjoys. The *letter* does; the *spirit* delights. (c) Theirs was the service; ours is to be the sacrifice. The things one can spare carry no blood. When money is cheap, tithe and missionary pledge may descend to the level of a religious insurance against reversal of fortune. One receives no credit for the dollar he can spare. Where there is sacrifice in the giver there is spiritual power in the gift. To work, attend, contribute when these are humanly impossible—these represent the righteousness demanded.

The Teacher

In order to accommodate some of our readers, who report that their copies of THE ALLIANCE WITNESS arrive too late to be of value to them in the study of the lesson, we are printing here a third lesson. Hereafter two lessons will appear regularly, but we trust that the advanced date will overcome the difficulty. The magazine is in the mail eight days before the date of issue, and the delays occur in transit.

January 14, 1962

LESSON TEXT—Exodus 20:1-3; Deuteronomy 6:4-9; Matthew 6:24

GOLDEN TEXT—Matthew 6:24 DEVOTIONAL READING—John 17:1-8

One God

"The promulgation of the law, including the construction of the tabernacle, occupied nearly twelve months. Throughout this period the people encamped in the wide plain at the foot of the 'mount of God' "*(Bible Educator).*

I. NATIONAL (Ex. 20:1-3).

Our lesson begins with the divine Being Himself as the speaker. (1) *The creator.* "I am the Lord thy God" (v. 2). Never did so few words contain so much. "I am"—eternal, self-existent, ever-present. "The Lord"—creator, sovereign, ruler of the universe. "Thy God"—preserver, benefactor, giver of every good. (2) *The consideration.* "Which have brought thee out of . . . Egypt, out of . . . bondage" (v. 2). From this very place Moses, in the power of God, had come to Egypt to deliver them, a nation of slaves. Now the same voice spoke to a nation of free men. (3) *The commandment.* "No other gods before [in opposition to] me" (v. 3). "No other" is both exclusive and inclusive. Heart-idols as well as tribal deities are out.

II. CREEDAL (Deut. 6:4-9).

Here is the statement of Jewish faith (v. 4). God is absolute, supreme, alone, and is to be loved with the totality of one's powers. Allegiance to God is to be at the center ("heart" v. 5) of life and is to be passed on to the children (vv. 5-9). This was to be the chief interest of the home. "Teach" actually means "sharpen." The child's spirit was to be saturated with the truths of God. Three things: (1) *personal experience.* "Shall be in thine heart" (v. 6). Children must see what they hear. To teach what is not practiced is to rear children that are harder to reach than worldlings. (2) *Home training.* "Teach them diligently" (v. 7). Training must follow instruction. If unselfishness is taught then the child must be compelled, if necessary, to surrender the occasion and instrument of his selfishness. (3) *Religious conversation.* "Talk of them" (v. 7). God's goodness, our dependence upon Him, our plans in the purposes of His will, the enterprises of the Kingdom—these are to be topics of family exchange and talk.

III. PERSONAL (Matt. 6:21-24).

Let us carefully trace our way through the passage. (1) *The "eye" of conception* (vv. 22, 23). One's eyes are the lamps of the body. "If . . . thine eye be single" (the motive pure) the path of life shall be flooded with light. "But if thine eye be evil [if motive is double or many-pronged], thy whole body shall be full of darkness [the way will be obscure and flooded with uncertainty]." Let the "light . . . be darkness" and the case is well-nigh hopeless. (2) *The "heart" of character* (v. 21). Someone has said, "No man ever gained heaven whose heart was not already there." "Treasure" and "heart" go together. By a moral and spiritual alchemy they are irresistibly one. They are companions in time and eternity. One is the lodestone that ceaselessly draws the other. Where one's "treasure" is there his "heart" is. (3) *The service of conduct* (v. 24). Observe it is not a question of service; it is a matter of "masters." Serve some master we will. Whom and what shall it be? Man's only liberty is the liberty to choose his master. Having made that choice, the commitment is binding. Having chosen one, he cancels out the other. Moving in the direction of one master, the distance that separates him from the other is widened. The choice here is between God and mammon, Christ and the world, the spiritual and sensual, light and darkness, heaven and hell. The opposites are as far apart as the poles. Choice must be made and destiny goes with choice.

Missionary Treasury

★ ★ ★ ★ ★

November 1961

General Fund	$447,853.51
Missionary Specials	45,537.41

This income is the largest ever received by the Society in any one month. It brought great rejoicing to us and an expectation that we might receive not only enough to clear up our accumulated deficit by the end of the year but enough to meet the $450,000 which would be required in December to meet our budget for the year. With many friends continuing in their prayerful and sacrificial support of our General Fund need, we have good expectations of being able to do this. We continue to praise the Lord for His goodness and the generous response on behalf of our many friends around the world.

Gifts for the month of November were covered by our receipt Nos. 52506-54236 and 4173-4320. If you failed to receive a receipt for your contribution, please communicate with our auditors, Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.

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To Save Self, or Save Others?

AT THE crucifixion of our Lord some cried, "He saved others; himself he cannot save."

Considering the prospect of thousands of dollars being spent by Christians to build fallout shelters, one Alliance pastor has appealed to his people on behalf of lost men. Rather than sink several hundred dollars into a protection against radioactive fallout, he points out, invest the money in advancing the gospel of salvation. His proposal is heart-searching. Can we who follow Christ put the saving of our mortal bodies ahead of the saving of immortal souls?

Perhaps we have not yet begun to figure how to stretch our budgets to include a hide-out of this sort. Would we if atomic war were certain? Or would we choose to do everything within our power to redeem what little time is left and speed the messengers sent by Christ? The times are desperate and desperate measures are in order. The task on the mission field is far from complete and previews of doom are setting the seismograph needles dancing. Whatever we do must be done quickly. Doors to great areas of the earth have already been closed to missionaries and gospel ministries are proceeding on a precarious day-to-day basis in many other places.

The pastor referred to suggests that members of his flock calculate the amount of money they would spend if building a shelter, and instead

1. *Present it to God for the furtherance of the world-wide work of The Christian and Missionary Alliance.*
2. *Apply it to the preparation and publication of gospel literature in the 180 languages spoken in the 22 fields in which Alliance missionaries labor.*
3. *Send it to secure vehicles that are so needed for transportation on many of the fields.*
4. *Buy radio time in Japan, Thailand and India, and increase the production of gospel tapes for use on the Christian stations which cover many of our fields.*
5. *Contribute toward the support of one of the Bible schools now training skilled laborers for service among their own people.*
6. *Donate to the preparation of missionaries in one of our missionary training schools in the homeland.*

Your sacrificial gifts backed with your prayers will bring eternal glory to the name of Christ.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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